Other of our books that we have mentioned before that you may have intended to order: *The Fool of God* (story of Alexander Campbell) 5.50; *Declaration and Address* (by Thomas Campbell, also has Stone's "Last Will and Testament") 2.25; *The Fat is in Your Head* (a new lifestyle for taking it off!) 2.85; *Victory on Praise Mountain* by Merlin Carothers (about what praising God can do for your life) 3.50; *You Don't Have to be Old When You Grow Old* (a delightful way of looking at ageing, for all ages) 3.50. All prices postpaid.

Are you willing to let a woman teach you how to pray? She will if you will let her. *The Secret of Effective Prayer* by Helen Shoemaker is a book you will appreciate. I just read her chapter on how to pray for forgiveness and I was blessed. She also tells you how to pray for those who have maltreated you. 2.35 postpaid.

Cecil Osborne claims that fear does us in because we do not understand it. We can be free of fear and anxiety and turn negative emotions into positive forces. Read his *Release from Fear and Anxiety* at 2.35 postpaid.

There were not only "many widows in Israel in those days," but many among us as well, and some have a hard time making the adjustment. A widow who *did* adjust tells all about it in *But I never Thought He'd Die,* which has a chapter on working through grief. 5.50 postpaid.

We have four bound volumes of this journal available: *The Restoration Mind* (1971-72) at 4.95; *The Word Abused* (1975-76) at 5.95; *Principles of Unity and Fellowship* (1977) at 5.50; *The Ancient Order* (1978) at 5.50. The bound volume for 1979 will be ready later in the year.

READERS EXCHANGE

Add another church to your list of those who are sponsoring a boat family. We have a Vietnam family of six on the way. They are now leaving a refugee camp in Indonesia. — *Numa Crowder, Macomb, IL.*

My husband Ray is in India again. This is his 8th trip. In his letter dated Dec. 30th he said 2, 195 had been immersed into the family of God. I know you will rejoice with us in this great news. — *Evelyn Brinkley, 1616 N. New York Ave., Orlando, FL 32803*

(I have known of Ray Brinkley's work in India for some years and Ouida and I join others in modest contributions. He gets more mileage out of mission dollars than anyone I know. You can write to him if you are interested in knowing more about his work.)

I have passed around several of your old issues and have had an overwhelming response concerning the relevance of your articles and a burning desire to hear more. We encourage you to continue feeding us. — *David Young, Louisville, KY.*

(If you would like old copies for yourself or to pass to others, we can supply them by sending you 18 copies selected at random for only 3.00, and that includes the postage.)

We are sponsoring a refugee family in our home, making a total of 13 people, counting the six of us. God has helped us in ways we could not have imagined. — *Roy Weece, Columbus, MO.*

Cecil Hook
1350 Huisache
New Braunfels TX 78130

Rice Haggard

RESTORATION REVIEW

"To me it appears that if the wisdom and subtlety of all the devils in hell had been engaged in ceaseless counsels from eternity, they could not have devised a more complete plan to advance their kingdom than to divide the members of Christ's body."

"One thing I know, that wherever non-essentials are made terms of communion, it will never fail to have a tendency to disunite and scatter the church of Christ."

—*Rice Haggard*

Vol. 22, No. 2 **Leroy Garrett, Editor** **February, 1980**

With All Your Mind . . .

RENEWAL OF THE MIND

Do not be conformed to this world but be transformed by the renewal of your mind. — Rom 12:2

While God humbles the proud he does not despise the mind, which he has created. God not only created man, but created him to think. Isaiah shows how God said to his people: "Israel does not know, my people do not understand." and then invited them to "Come now, let us reason together, says the Lord." God has always intended that his people *think* and to think responsibly and morally. Jesus coupled his rebuke to his disciples, "O men of little faith," with *Do you not perceive?* (Matt. 16:9), and we can believe that it is God's intention that *faith* and *understanding* are closely related in uniting us to God.

In our initial article in this series we acknowledged our debt to a thin but powerful volume by John R. W. Stott entitled *Your Mind Matters,* from which we continue to draw ideas in this installment. Stott observes, for instance, that the importance of the mind is evidenced in the fact that God is a self-revealing God. God discloses his mind to man's mind! How could the Creator have exalted the human mind more than that?

Stott makes a further point that I like: in nature God's revelation is *visualized* while in the scriptures it is *verbalized.* In both instances man must exercise his reason to benefit from the revelation. Kepler described his study of astronomy as "Thinking God's thoughts after him" even though he realized that God's revelation in science is "a proclamation without words." If man unlocks the secrets of the universe, which the Creator has put there, he must *think.* When Newton's friends asked him how he managed to know so much about the universe, he replied *By applying my mind to it.*

So it is with the Bible, which is chock-full of goodies, a disclosure of God's secrets. God's mind (as much as paper and ink can convey the mind of God!) is *enclosed* in scripture, and does not become *disclosed* until man applies his mind to it. God may as well have never revealed his will if the Bible is to be a closed book. And there are many ways for it to be closed beside with lock and chain. Prejudice can lock it tighter than a bank vault, and so can sectariansim. Reading it through someone else's eyes closes it as

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much as if you buried it. A lack of common education can keep it closed, even when one does not intend it.

It is too often the case that one studies the Bible all his life, and even teaches from its pages, without ever really understanding what it is all about. He may catch the words and yet miss the message. It is like going to the big circus and seeing the sideshows but missing the main event. Alexander Campbell was very conscious of the science of interpretation, and he laid down several hermenuetical rules, but there was one rule that he saw as basic: *one must come within the understanding distance.* Just as one will not see the rats driven from the barn if he closes his eyes, he will not understand the scriptures unless he wants to.

The understanding distance! I will not hear anyone if I stay out of earshot, and that includes the Lord when he seeks to speak to me in his word. Someone has described our nation's most serious illness as *the malady of not wanting.* One can stop smoking if she really wants to; she can be moral, law-abiding, responsible and industrious if she really wants to. We do not have to be righteous to be blessed, but only *want* to be righteous, for Jesus says: "Blessed are they that hunger and thirst for righteousness." But how many of us really want to be like Jesus — more than we want other things? And how many of us, as we approach the Bible, come within the understanding distance. The scriptures remain closed if we draw nigh with our eyes while our hearts are far away.

If words without thoughts never to heaven go, as Shakespeare assures us, then words without knowledge may be just as meaningless. "Who is this that darkens counsel by words without knowledge?" The Lord asks Job, and then urges him to *Gird up your loins like a man.* God is inviting him to think and to think *searchingly.* It is worthy of all acceptation for the modern church to hearken to the plea, *Gird up your minds!*

The apostles urged their young churches to use their heads. "I speak as to sensible (reasonable) men; judge for yourselves what I say" (1 Cor. 10:15). *Make every effort,* 2 Pet. 1:5 says, "to supplement your faith with virtue, and virtue with knowledge." And Paul may be saying even more when he says: "Having the eyes of your heart enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power in us who believe, according to the working of his great might" (Eph. 1:18-19). The Spirit works on our "inner eyes" so that we might *understand.* That is, if our "want to" is fixed!

The prophets of the Old Testament measured evil among God's people in terms of what had happened to their thinking. "My people are foolish, they know me not," Jer. 4:22 reads, "they are stupid children, they have no understanding." Hos. 4:6 shows that God rejected Israel because they had rejected knowledge, and the prophets pungent words have reverberated

through the centuries, speaking even to the modern church: *My people are destroyed for lack of knowledge.* Pro. 30:2 shows that being a human being has a certain intellectual implication: "I am too stupid to be a man. I have not the understanding of a man."

To be anti-intellectual, therefore, is to deny the humanity that God has given us. It is presumed that since the scriptures put down "human wisdom" that there is something wrong with being knowledgeable. But when Paul says such things as "In the wisdom of God the world did not know God through wisdom" and "God made foolish the wisdom of the world" he is not placing rationality against irrationality or the intellectual against the non-intellectual, but he is contrasting the revelation of God with the wisdom of men, showing that the human race can be saved only by what God has revealed, not by what man might conjure up from his own wisdom.

Man *is* to be rational, he *is* to be intelligent, for this is his only way of grasping God's revelation and "growing in the grace and knowledge of the Lord Jesus Christ." Man's mind is thus to be applied to what God has revealed, not to his own vain imaginations. So, rather than to put down "book learnin" and to lampoon "getting an education" we should rather question the *kind* of books one is learning and the *nature* of the education. John R. W. Stott, who is a Londoner, was impressed with something Billy Graham said when he visited his city and addressed 600 ministers. "I've preached too much and studied too little," said the evangelist, and went on to say that if he had his life to live over he would study three times more than he had. Graham was not, of course, talking about what Paul calls "worldly wisdom," but that wisdom which brings one closer to God.

God's philanthropy is such that a person *can* change, and as Rom. 12:2 indicates there can be a renewal of the mind. If one's "senseless heart is darkened" or if he is "high minded" or "carnally minded," all of which the scriptures condemn, he does not have to remain that way. His mind can be renewed! That is the good news of the gospel. So when one believes in Jesus and is baptized in reference to that faith, it is not simply a matter of his body being buried, however rich the symbolism might be. His mind is to be baptized too! This means that his beliefs, values, desired, innermost thoughts, attitudes, and purposes in life all undergo a transformation — though *change* is a better word since the mind is invisible and formless.

A changed mind! What a glorious miracle that is. Indifference gives way to caring, hate gives way to love, cynicism gives way to faith, despair gives way to hope, violence gives way to peace. The selfish, conceited, arrogant mind is now "the mind of Christ." A renewed mind means a new life. The old man of the world has passed away and all things are now new.

Pro. 3:14 assures us that this kind of wisdom is better than silver and gold. With the soaring prices of those precious metals these days what more needs to be said? — *the Editor*

G. C. Brewer's Warning to Herald of Truth . . .

IS "CHURCH OF CHRIST" A DENOMINATIONAL NAME?

There is one idea that I have had great difficulty in getting across to my people, and that is: *the church of the New Testament has no name.* It may be referred to in various ways, even as *the Way,* but God gave it no name. To have named it would have implied that there were many churches, and that it was but one among many. The church is God's family or his community, and since he has but the one family or community, it is amiss to name (or *denominate*) it.

I was reminded of this difficulty when I received a response from a Texas sister, who commented upon these words from our December issue:

"All God's children, whether in Kenya or in Texas, are in *the* fellowship, which is the only one there is — the only one, that is, that God calls us to be a part of! I have no interest in belonging to any other. In God's sight there is no such thing as a 'Church of Christ' or a 'Christian Church' or a 'Presbyterian Church,' for there is only his Body, which is the church, the fellowship of the Spirit."

One would think this would be readily accepted by folk who are conditioned to speak as the scriptures speak. I only said that God's church is the Body of Christ, and that it is not to be identified with any *named* group, even when those names have some scriptural ground, as all three of those I listed have.

The Texas sister called this garbage, insisting that while God does not recognize the Presbyterian Church or the Christian Church as his, he does recognize The Church of Christ as his, as she put it, for Christ built his church, and it is named after him.

The sister is by no means alone in her viewpoint. Our folk have for generations been taught that their church is scriptural in "name, doctrine, and practice," and every tract issued by our people on the "Identity of the True Church" makes the point that it has to have the right name. While some tracts will list Church of God, Church of the Firstborn, or Church of the Lord, along with Church of Christ, with the appropriate references, we *always* select that one descriptive term, Church of Christ, and make it our name.

If in the above paragraph, to which our sister took exception, I had said "Church of God" instead of "Church of Christ," it would have been all right, for that is not *the name* (or even *a* name) of her church, even though it is far more scriptural, in terms of frequency of use, than Church of Christ. She even granted that "Christian Church" misses the mark, but not the Church of Christ! She has probably never considered that there is no

difference, either in the original Greek or in the English translation, between Christian Church and Church of Christ, any more than there is between an American man and a man of America.

But I have said all this to say that I have good company in my frustrated efforts to show that Christ's church has no name at all, and when anyone *names* a religious community he then and there denominates it or makes it a denomination. That company includes none other than the late G. C. Brewer, one of the most respected ministers among Churches of Christ in the twentieth century.

In the *Autobiography of G. C. Brewer* the old warrior gets fired up over a question as to "whether the church of Christ is not a church among churches." Noticing the small *c* in the question, brother Brewer was led to say:

"Some unthinking brethren seem to hold that to spell church with a small *c* avoids making a title or proper name of the phrase 'church of Christ.' This is laughable. When the sense is plainly a designation — a telling of 'what' church is intended — then the phrase is used as a proper name, and thus the scriptures are violated, and to use a small initial letter in a proper name is to violate the rules of grammar. So, brother, you are both unscriptural and ungrammatical." (p. 138)

Our brethren can stand to be ungrammatical, but to be unscriptural is something else, and those are fighting words, even if they do come from G. C. Brewer. When he calls the small *c* thing laughable, he is really stepping on toes, for the "church of Christ" name has become a fetish, and it is part of the unwritten creed to use the small c.

But the old warhorse did not stop there. He goes on:

"President Hugh Tiner (then of Pepperdine College), in writing in the *Gospel Advocate* about our late Brother Riggs at the time of his death, spoke of him as 'a gospel preacher of the church of Christ!' As if a gospel preacher could be of any other church! He tells us that Brother Riggs was a gospel preacher — fine; he was — but Hugh also told us to what denomination he belonged!"

Brother Brewer goes on to tell how he warned those who started the Herald of Truth that it would put us before the world as a denomination, that it would be known as The Church of Christ Hour as much as The Lutheran Hour or The Catholic Hour are identifiable with those denominations. They told him this would be avoided by calling it Herald of Truth. Then he says:

"This they have done, but they have *not* avoided the error I feared. In the announcer's 'Churches of Christ Salute You' he just as definitely tells who or *what* denomination is hearlding this truth as he could if he said, 'The Methodist Churches greet you.' This is definitely a *commercial* for churches of Christ as any commercial is a plea for any sponsor."

Recent mailouts from Abilene would confirm that Herald of Truth is indeed sponsored by a denomination known as "the church of Christ." Art Haddox, elder of the Highland church, recently sent out a plea for funds that began with: "God has given the churches of Christ a second great victory in less than six months! Now the NBC television has joined ABC in accepting churches of Christ for national public service time on its chain of over 150 stations."

Brother Haddox goes on rejoicing with: "Never before has any major network — let alone two — recognized the churches of Christ as a national group, entitled to nationwide public service time."

Brother Brewer — *G. C. Brewer*, mind you, not the editor of this journal — says it is both unscriptural and ungrammatical to use "the church of Christ" like that. But Brother Haddox is not deterred. He goes on to reveal that one television spot produced by Herald of Truth will end with: *A message of love from churches of Christ.*

How would it do for Herald of Truth to sign off with *a message of love from churches of God?* or even *from Christ's churches?* or *from the family of God?* Candor demands that we admit that there is a religious group known as "church of Christ" or "Church of Christ," and that no other name, not even a scriptural one, is used by these people. This alone makes it a denomination, perhaps not a sect, but a denomination.

This is why our folk are unhappy when others steal our name, such as Christian Churches who also call themselves Church of Christ. Since they use the capital *C,* I guess we'd have to say, as per brother Brewer, that while they may be as unscriptural as we are, they are not as ungrammatical!

If we looked at this in a syllogism, it could go this way:

The New Testament church does not have a name.

The church called the Baptist Church does have a name.

Therefore, the church called the Baptist Church is not the New Testament church.

You would have to have a short course in logic to know that there are six rules controlling a syllogism. But you do not have to take my word for it that this syllogism obeys all the rules and is therefore valid, for you can tell by studying it that it has the ring of validity. And the premises can hardly be questioned. The conclusion therefore *must* follow.

Since I do not have the boldness of a G. C. Brewer, I will not alter the syllogism to read *Church of Christ* or *Christian Church* instead of *Baptist Church.* Each one can do that for herself. Once you alter the name, it is still a valid syllogism!

If you conclude that the Church of Christ is not the New Testament church, it may still be true that many within the pale of that denomination *are* true Christians and members of Christ's Body, which has no name! So with the Baptist Church. So with the Presbyterian. You would have a hard

time finding a Presbyterian that would argue that the Presbyterian Church is the New Testament church. He would rather contend that Presbyterians are also Christians and are part of the family of God at large. We would presume that some of them surely are Christians, not because they are Presbyterians, but in spite of it. So there must be true believers among all the denominations, and they are all, where ever they are, members of Christ's church, which has no name and is therefore not a denomination. No denomination (a *named* religious group) can be that church, for that church has no name.

So what do I want for our people? That they discard the name Church of Christ? Not necessarily. We have not done so where I am a member here in Denton, though we are low-key on that name, naming our *building* (Christian Fellowship Center) rather than those who assemble there. But we use the orthodox name on letterheads, bank accounts, mailouts (sometimes), and even on a signboard. But there are those among us who believe we should drop the name and have *no* name, and they have a strong case, witness G. C. Brewer. We sort of have it both ways, which was intentional. Those who prefer can tell folk they attend Christian Fellowship Center — no denomination, as Ouida did Mormons at our door. They kept trying to pin her down — what denomination? — and she would say, "I am just a Christian and assemble at Christian Fellowship Center." They could not do a thing with her, but they would have had her "pegged" had she said "Church of Christ," for the Mormons know there is a denomination by that name.

Others of us admit what is a reality: our background, teaching, prejudices, practices have been and are *Church of Christ,* non-instrumental! But we want to be free, responsible and spiritual, and to help bring about an undenominational Church of God upon earth, someday. Many others in the "Church of Christ" believe as we do, the majority I think, but it would be much more difficult to minister to such people if we burned all the bridges to our denominational past. So we *are* a Church of Christ, and we endeavor to be what we believe a Church of Christ should be, the right kind!

So we stand within the tradition of Stone and Campbell and our early pioneers, who admitted to their denominational status, but who were not a sect. Alexander Campbell now and again referred to his people as a denomination (which was a *fact* since they named themselves Disciples of Christ, Churches of Christ, or Christian Churches — and often all three!), and yet he insisted in strong words: *You will never make a sect of us!* There is a crucial difference. To be a denomination I can buy, out of necessity, for the time being; but to be a *sect,* which is to presume that you and you alone are the true church and the only Christians, *never!*

Our pioneers were *a denomination in protest.* I like that. It acknowledges that the church of Jesus Christ upon earth is essentially, intentionally, and constitutionally one, consisting of all true believers. But

until the unity ideal of Jesus' prayer is realized, we are stuck with denominations, or so it seems. It is folly, as well as dishonest, going through life claiming not to be a denomination when it is obvious that you are. That is a good way to be something far worse, a *sect.* But true believers will work and pray for that time when denominations will cease to be, which will probably be gradual and indiscernible, as the Spirit works more and more in our hearts, making us one in Jesus.

That is the only way denominations will cease to be, the Spirit making God's children one, not our harping against them. And one day it will be a reality — one family of God on earth with all denominations forgotten — and no one knows just what form that will take. But Jesus' prayer for unity *will* someday be fulfilled. Then there will truly be just one church upon this earth, the Body of Christ, and it will have no name, for there will be no reason to name it, since it will be the only community of God upon earth.

So what do I want from our people?

Honesty! — the Editor

Highlights in Restoration History . . .

THE MAN WHO NAMED TWO CHURCHES

Rice Haggard's name suffers from an undeserved obscurity, for as we learn more about him we may have to agree with the late Colby Hall of Texas Christian University, who is his only biographer, that he deserves a place alongside Barton Stone, Alexander and Thomas Campbell, and Walter Scott. While he lived and died (in 1819) without having even heard of the Campbells, it is noteworthy that he anticipated much of what they were to teach a generation later.

When James O'Kelly, who is only slightly better known in our history, broke with Bishop Francis Asbury and the Methodists in 1794 and started his own denomination, which he tentatively named the Republican Methodist Church, Rice Haggard was at his side. O'Kelly and Haggard were among Asbury's circuit-riders, and they shared the unbelievable hardships of pioneers on horseback who were forging a new frontier as well as planting the Methodist faith in a newly-born nation. When George Washington was sworn in only five years earlier as the country's first President, he voiced sentiment that could be shared by every circuit-rider: *I walk on untrodden ground.*

Had Francis Asbury not been an austere dictator, which Methodist historians concede, the Movement of which we are heirs might never have

happened, for it was this that led James O'Kelly to defect from that courageous effort to transplant the Methodist Church from England to a land where freedom of religion was not yet fully realized. It was not doctrinal differences that led to the breach, but simply a desire to be free in Christ.

It was Haggard, more than O'Kelly, who soon began to champion the cause of Christian unity on a frontier where only 5% of the population were members of any church, and yet the churches were so creed-bound as to war with each other in their struggle for the souls of men. When O'Kelly's church was but a year old, it was Haggard who stood before its first convention, holding his New Testament aloft and urged that they look to the scriptures only as their rule of faith and practice. He further urged that they be "Christians simply," basing his appeal upon Acts 11:26, "The disciples were called Christians first at Antioch." The motion was accepted and so they began to call themselves Christians and their church the Christian Church. This took place at the Old Lebanon Church, formerly a Methodist Church, in Surry County, Virginia, 1794. Haggard had named his first church, right out of the Bible!

Haggard got his idea of "Christians simply" from correspondence with John Wesley in England, who urged his people in the new world to be "downright Christians." After all, *Methodist* was but a nickname and Wesley did not favor partyism of any kind. This is the origin of the epigram *Christians only,* which is accepted by all heirs of the Movement.

But Haggard was to name still another church. In our December issue we reviewed the reformation of Barton Stone and other Presbyterian ministers which led to the formation of the Springfield Presbytery and then finally to the writing of *The Last Will and Testament,* which occurred ten years after the O'Kelly break. Writing afterwards in his *Biography,* Stone explains why his people came to wear the name Christian: "We published a pamphlet on this name, written by Elder Rice Haggard, who had lately united with us."

So Haggard named or re-named two churches, who dropped their party names and became simply the Christian Church. This was considered the same as Church of Christ, so the names were used interchangeably. Stone often designated himself as *Barton W. Stone, E. C. C.,* which meant *Elder, Church of Christ,* which he sometimes spelled out.

While Stone's reference to Haggard's pamphlet revealed that such a document had been published, it was lost to historians until 1954 when it was found by John Neth, librarian at Milligan College, who found it after a search of many years. It has been republished by the Disciples of Christ Historical Society, a reading of which will convince one that Rice Haggard was indeed one of the founding fathers of our Movement.

The pamphlet, *An Address to the Different Religious Societies on the Sacred Import of the Christian Name,* was unsigned, which made it difficult

to locate and identify. Its purpose was to convince the various parties that there is one sure way to unity, which is for all party names to be laid aside and for all to become simply Christians, which is the name God gave to his church. Like Thomas Campbell, who wrote a similar document a few years later, Haggard discerned the evil effects of a divided church:

"To me it appears that if the wisdom and subtlety of all the devils in hell had been engaged in ceaseless counsels from eternity, they could not have devised a more complete plan to advance their kingdom than to divide the members of Christ's body."

If that quote does not rival any of those that are often quoted from our pioneers, then perhaps this will:

One thing I know, that wherever non-essentials are made terms of communion, it will never fail to have a tendency to disunite and scatter the church of Christ.

This insight anticipated the slogan that was afterwards to find expression and which is still current in the Movement: *In essentials unity, in opinions liberty, in all things charity.* Haggard expressed concern that "things which will be granted to be not essential to the salvation of the soul should so long have been made terms of communion."

This has always been the albatross about our necks, even as far back as our Scottish roots: *the tendency to impose opinions or non-essentials upon our sisters and brothers, making them tests of fellowship.* Haggard realized that such an attitude *always* tends to divide the Body.

In describing the evils of sectariansim Haggard observed that a party makes loyalty to its own peculiarities more important than the cultivation of Christian character, and that while it may concede that others may have some truth it and it alone has all truth. He also notes that a party is more likely to censure its members for infractions of its party standards than for lying or drunkenness. He furthermore states that the way to unity is for all believers to adhere to what is actually recorded in scripture rather than upon party creeds. And so he gives an impressive one-liner: *Let none be excommunicated from the church but for a breach of the divine law.*

This is similar to what Thomas Campbell was to write in the *Declaration and Address:* "No man has a right to judge, to exclude, or reject his professing Christian brother, except in so far as he stands condemned or rejected by the express letter of the law."

These men were influenced by Paul's principle of freedom in Rom. 14: "Who art thou that judgest another man's servant? to his own master he standeth or falleth." We have been less than faithful to such a heritage, for we have drawn the line on our loved ones in Christ over matters that are *not* "the express letter of the law." But I am impressed when I find those amidst the conflicts who refuse to make their opinions laws for others. Such a one was R. B. Neal, who wrote in the *Gospel Advocate* back in 1889 during the

organ controversy. "They are brethren," he wrote, "and not for my right arm would I teach men to make instrumental music a test of Christian fellowship." Shades of Rice Haggard, the man who revived the name Christian and who insisted that it is Christian character that is the basis of fellowship. It was when our people forsook this principle, putting pettiness before Christian love, that we became a divided people.

It is noteworthy that Haggard did his thing before the Campbells came to this country, and his unity-reformation movement was under way several years before Stone. His unity pamphlet is not only the first major document in our history, but it is among the first ecumenical documents in American church history.

Had he not died at the young age of 50 he would have witnessed the acceptance of his "great idea" on the part of thousands and the eventual union of the Campbell-Stone movements of which he was a forerunner. His wife survived him by 43 years, and when she died her obituary appeared in Campbell's paper, in which she and her husband were hailed as being among those pioneers who "prepared the way for reformation."

We have a heritage to keep, not to forget. — *the Editor*

Pilgrimage of Joy . . . No. 42

"ONE FAITH, 10,000 OPINIONS"

W. Carl Ketcherside

There were two events which I attended in 1966 which were outstanding because of their nostalgic value. The first one sought to recapture for our day the spirit of Cane Ridge where it all began. It was the Second Annual Brush Arbor Meeting, near Fairfield, North Carolina, held on June 24. When I arrived the day before I found a number of men presiding over the roasting pits on which lay four hogs and a whole beef. The men were under the direction of a chef who told them when to replenish the fire under the spits and grills. They worked all night long preparing for the next day.

People came early to allow time for visiting. They parked in a huge field, directed by several men into the long rows of vehicles. Everything was very systematic and orderly. By the time for the morning meeting there were about three thousand present. The license plates bore the name of a number of states. The pulpit was erected out in the open and had a canopy of brush over it. It was a haunting reminder of the old days. I recalled the times I had spoken in a brush arbor in the Missouri Ozarks in my younger days. After I had spoken in the morning meeting the people lined up in six rows to be served with meat and slaw. The food was great and the fellowship was

wonderful. Nothing was lacking.

The other event was The Cumberland Christian Camp Meeting, held out in a state park near Corbin, Kentucky. The town itself was renowned as the home of Colonel Sanders, of Kentucky Fried Chicken Fame. One could see the restaurant where he had gone bankrupt, with nothing left but a recipe and a vision. These he had parlayed into a fortune. The colonel was immersed while still a boy and had been a member of several Christian Churches.

The camp meeting was held under a huge tent. A number of brethren pitched tents around it and stayed for the entire thing, including the chicken barbecue prepared by men of the Corbin area the last evening. It was my privelege to stay with Fred Waggoner, whom I had known in Logan, Ohio, and several other places. Like myself he was pretty much of a "homespun" preacher who operated a grocery store at Grayson where we first became acquainted. He would tackle anything, whether qualified or not, and generally was successful. We had a great time together and the meetings were tremendous.

From the pulpit one could look out to where the blue haze dropped down on distant hills. The cool crisp mountain air in the morning was invigorating. It was easy to imagine the wagon trains of yesteryear snaking through the Cumberland Gap. Kentucky was destined to play a prominent part in the restoration ideal. It was at Cane Ridge that it began, and at Lexington that the forces of Stone and Campbell met together and became one. It was at the outset of the meeting which consummated this union that John Smith said, "While there is but one faith, there may be ten thousand opinions; and hence, if Christians are ever to agree, they must be one in faith, and not in opinion." It felt good to be making that same plea.

I went to Macrorie, Saskatchewan, for the camp meeting in which I taught. There were 150 enrolled. This gathering was sponsored by the congregation at Outlook, a little group of hardy souls, numbering about 25 in those days. The camp was located in a shady valley which cut like a gash through the wheat fields of the almost boundless prairie. The people who attended pitched their tents, or pulled their campers into little cleared spots in the underbrush. I slept in the back of a converted schoolbus. It was a tremendous time of fellowship and Bible teaching. The camp has contributed much to the alleviation of suspicion and distrust. Although the congregation does not use instrumental music it has consistently refused to make a test of it and has used preachers who favor it. The result is that sharing has been encouraged and needs have been met in a very real way. Much of this is directly attributable to the Banting and Tweedie families who have worked together amicably for years, and whose good judgment and commonsense have become noteworthy.

On September 1, 2, I was the speaker at Pearson's Mill Christian Assembly near Converse, Indiana. The camp director is Rod Cameron, a man of many talents, and a great friend of mine. A descendant of the Scottish clan Cameron, Rod was fortunate enough to marry Beverly who has stood by him through thick and thin. That has taken some doing because it was often thicker than it was thin. Early on he became a ventriloquist, and he and his dummy are well known. He went to Africa in 1958, shortly after the erection of the gigantic Kariba Dam on the Zambezi River in Rhodesia. They cut a track of almost eleven miles through the heavy brush, and for several months slept on the bed of their Chevrolet Power Wagon. Their first kitchen was a tarpaulin stretched over a rope, their first storage room was a shelter made with reeds. Their water supply was eight miles away.

Rod nearly drove the "witch doctors" up a tree by his ventriloquism. They did not know what to make of Gabby. Few people really do. There were few things the witch doctors could do that Rod could not do better. But I had to leave to begin preparation for the delivery of the speeches in the Roy B. Shaw Memorial Lectureship, held annually at San Jose Bible College. The school has a great history of promoting unity. It was while Bill Jessup, that wonderful man of God, was president of the college, that Ernest Beam began to make overtures of oneness. Brother Jessup brought him into the Bay Area for a joint meeting of brethren. It was shot down by anti-instrumental brethren who attended for that purpose. It ended in a shouting match which was disorderly. Challenges were waved about for debates. But times have changed, and there were brethren present from all segments of the church to hear me. Al Tiffin, the president, had contributed well to the ongoing dreams of his predecessors.

It was about this time that the magazine *Mission* began. The first edition carried articles by Abraham J. Malherbe, Roy Bowen Ward, Thomas H. Olbricht, Donald McGaughey, Wesley C. Reagan, and Juan A. Monroy. The journal began as a kind of sophisticated medium to relate to the modern world in which we live. It proposed to give good thinkers a chance to be heard in a way they could not in the ordinary publications. From the first it had to be subsidized by its trustees. It faced opposition, both overt and covert, because it did not hesitate to milk sacred cows, which previously had been used only for worship. It is a matter of deep shame that Abilene Christian College exercised censorship over those on its staff who wrote for it, and brought pressure upon them to quit.

It was during 1966 that Norman Waters, a Tutor at Fitzwilliam College, at the University of Cambridge, in England, passed away. He was the first president of the Alexander Campbell Society. This was a coalition of presons in various colleges and universities in Great Britain who had banded themselves together to preserve the heritage and influence of the reformer.

He was succeeded by Peter D. Archer, of Glasgow, and Philip Brooks became the secretary of the society.

The last named and I began a correspondence which lasted over a period of several years. From him I obtained a list of the members and their addresses. It was interesting to note that they came from every college and university in the entire United Kingdom. I became an associate member and enjoyed the exchanges with some of the most brilliant young minds I have ever known.

Some fine things happened to people whom I knew and loved during 1967, things which caused me to rejoice in their behalf. Bert Ellis wrote from Pusan, Korea, about discovery of a grassroots movement of concerned Christians who could see the folly of denominationalism. Mont Smith, reported from Kiramu, Ethiopia, that 87 native people attended meetings in his livingroom in one week. Dr. Robert Walker and his wife Phyllis were being used of God at Hippo Valley Christian Hosptial, in Rhodesia. William Hendren, Belfast, North Ireland, with whom I had made my home, was elected a Fellow of the Royal Microscopical Society. John L. Morrison received his Ph.D. from Stanford. The subject of his thesis was "Alexander Campbell and Moral Education."

Henry Boren, of the History Department at the University of South Carolina received a grant from the National Endowment for the Humanities, which would enable him to live in Rome for a year and work on a numismatic project. Thomas Langford accepted a fellowship for a year of work at the United States Office of Education, in Washington, D. C. Boyd L. Lammiman was selected as the new president of Alberta Christian College in Calgary. He is still there. A. V. Mansur brought out a new book under the title "Let My People Go." Gordon Souder, who was living at Burnaby, British Columbia, finished a second semester of Russian language study at Simon Fraser University and was laboring with Russian-speaking Christians in the area.

Bob Duncan was granted a sabbatical leave from his position at Illinois State University to do research in California. Barry Willbanks was awarded an Honor Scholarship at Harvard Theological Seminary for topflight scholastic work. The Dallas Times Herald featured a three-column spread on the work of Leroy Garrett in the field of Christian unity. Brother Garrett expressed himself as being extremely optimistic for the future. Mike Wood was given a scholarship for research at Emory University. All of this seems so very long ago. I cite these instances to show how active God is in human affairs. He is continually bestowing gifts, blessing all of us, calling all of us to greater heights of service. It is no wonder that I bow in humblest adoration and daily give thanks for His marvelous grace.

Of course, during the year He called a lot of brethren to be with him. He allowed them to graduate ahead of the regular class, and receive their

diplomas before the rest of us were called. Among these were James Pierce, a wonderful brother in Des Moines, Iowa; Bonds Stocks, former administrative assistant to Rep. John Rankin, of Mississippi; Cleo Mabery, Flat River, Missouri, whom I immersed when both of us were fifteen years of age; Vearla Foltz, Chillicothe, Missouri, a retired rural mail carrier, whose home had often been mine; James A. Allen, Nashville, Tennessee, long time editor of the *Apostolic Times*. Bro. Allen was set against the rise of the clergy system, which he could see invading the churches. He was handicapped in his opposition by location and circumstances. Paul Mackey, Burbank, California, an excellent journalist, finally succumbed to cancer after a long battle. He was only 33 years of age.

As I look in retrospect upon the death of these and others whom I knew I wonder what changes would have occurred if they had lived. What kind of an impact would they have made upon the world? Then I am encouraged to press on without delay, knowing that I shall join them on the other side. It is a wonderful thought that those whom we knew over here we shall see over there where all conflicts have ceased and all strife is past.

RESOLUTIONS FOR THE NEW DECADE

(As Seen by Harvard Faculty)

The close of one decade and the beginning of another is not only a time for reflection on what has gone before but of anticipation of what lies ahead. It is a time for soul-searching as to the nature of our mission in our troubled world during the next decade. Our heritage being what it is, those of us within Churches of Christ-Christian Churches have a special responsibility to help build a better world and to be a blessing to the church at large. It might help us to put our "mission for the 80's" in better perspective if we view it in terms of the world's most important problems.

Harvard Magazine asked seven Harvard faculty people to identify the most serious problem the world faces and what resolutions we should make toward its solution. We will look at their answers in reference to the church's task.

1. *World hunger*

Robert Coles, a psychiatrist in the medical school, sees food, or "its aching absence for millions and millions of human beings," as the most serious problem in the world. He reminds us that while hunger has always been in the world, it is now possible in our scientific age to do something about it. We have banished diseases, broken through sound, seized control of the atom, and walked on the moon. We can, *if we will,* conquer hunger. The pope comes over and reminds us of our duty and Mother Teresa appears as

an example of the kind of dedication needed, but we soon forget. It is ultimately a moral problem, he charges, for the soreness and the pain belong to others while the scandal belongs to us. The problem of hunger must be solved, he insists, and he is confident that we will move closer to that goal in the 80's.

What is the church to do about world hunger during the next decade? Our first step should be to escape the sin of consumerism in both our private and congregational lives. In comparison to most of the world we are gluttons dying of consumeritus. We must make do on less *as a moral obligation,* and thus move closer to the consumption level of most of the world. We dare not wait until circumstances *force* us to consume less, for that is not a moral response.

A second step is to find ways and means of sharing our wealth with the world. Already there are reliable organizations with the know-how in getting what is needed to those who need it, such as Food for the Hungry and World Vision. They have representatives in the field ready to distribute what we give. We should inundate such agencies with money enough to feed and clothe every life they can reach. This will become a serious resolution when we put such duties before building projects and budgets packed with our self-interest.

2. *Species extinction*

E. O. Wilson is one of Harvard's famed scientists, and he thinks the world of a thousand years from now will be able to forgive us all our sins except one, and that is the rape of the environment that *they* will inherit from us, especially in terms of the extinction of species. If there are now five to ten millions of species of plants and animals, the continuing rate of extinction is likely to eliminate 10,000 of these each year by 1990, which is one every hour. The destruction of what God has created will accelerate even more during the 90's, if something isn't done, so that within thirty years one million things now living will be gone from the earth forever. We destroy the species by destroying the environment in which they live. The professor is concerned for the harpy eagle and the Indian white rhinoceros, along with all of God's creation that man's carelessness is decimating.

The church's response to this should be a ready ear. We should listen and become informed. Once we clearly perceive the immensity of this problem, there will be things we can all do. Now our task is to become ecologically conscious, which will be something new for many of us.

3. *The uneven distribution of wealth.*

Dean George Rupp of the divinity school sees the most important problem as "an enormously uneven distribution of wealth in the context of increasingly salient limitations in available resources." This is to say that it doesn't help all that much to slice the pie if the pie itself keeps getting smaller, and if the pie cannot be increased in size over a long period of time,

it is all the more important to reslice the pie more evenly now and then.

Being a Christian himself, he too calls for reduced consumption, and a redistribution of the resources gained from that reduction. But he realizes proper redistribution calls for technical know-how that is very complex. Yet he warns that the complexity of the problem should not be allowed to obscure the fact that the well-to-do *must* reduce their consumption. He sees this in terms of the kingdom of God on earth, and affirmation that we are all members of one unified humanity.

4. *Governmental bureaucracy*

Robert Nozick, the only one who copyrighted his reply, is a professor of philosophy who sees all the serious problems in the 80's made more serious by an increasing manipulation by government. The *underlying* problem of all our problems is that we have a system whereby the government gets larger and larger and rewards itself for what it does. The government uses our problems, which it helped to create, as a pretext for still more government. He sees the 80's as really serious and the 90's as *very* grim. The reason: big government

His conservative judgment is surprising coming out of Harvard, especially when he goes on to include among the possible woes of the next two decades the possibility of a Kennedy running for president.

Christian freedom means liberation from governmental manipulation as well as any other form of tyranny. In the 1980's we are to be men and women who are *free* in Jesus, true libertarians who find their peace in spiritual values rather than Social Security. We are blessed in that we belong to a nation ruled by law rather than by men, and we are to use that law and the ballot box to defend our rights as individuals. We can still throw the rascals out, those who want to be masters over us rather than public servants. (to be continued) — *the Editor*

OUR CHANGING WORLD

In our December issue we told about Grand Ave. Chapel in Cleburne, TX. 76031, who can be contacted at that address, and their experience in "adopting" a Vietnamese family. Reg Tomerlin of that assembly reports that they have made several contacts as a result of the article, one coming from the Broad Street Chapel in Lampasas, TX. near LBJ country, which appears to be a "Sister" congregation, including their concern for refugees, for the Lampasas group is supporting a family of 10 from Vietnam. Now they are hoping to get their adopted refugee families together. We are well aware of the Lampasas group and their commitment to freedom in Christ. It can be contacted through Pat Cavness, Box 409, Lampasas, TX. 76550.

There are now so many freedom-loving churches that they see a need to make contact with each other for sharing and encouragement. A meeting has been called, by invitation only, in Nashville, for some of these people to get together. They are keeping it low-key, and do not seem to know whom to invite without appearing judgmental. If those putting it together do not deem it inappropriate, I will make a report on it in these columns. Carl Ketcherside and I are both on the three-day program, a "renewal conference" it is being called. I will use the occasion to spend a week in research at the Disciples of Christ Historical Society.

A libertarian group in Florida has issued its first number of a bulletin-size "Hope of Christian Dialogue," in which they state that their purpose is to urge every believer to keep the unity of the Spirit in the bond of peace and to encourage dialogue between separated brethren. You can get on the mailing list for the asking: Box 1556, Clearwater, FL 33517.

Dr. David Reagan, Phillips U. in Enid, OK 73701, is planning to lead a pilgrimage to the Holy Land this summer, a ten-day trip that includes visits to all the major Biblical sites. Write to him for brochure and further information. It should be worth the while just to be with Dave, who has made the trip before and has much to offer.

Writing in a recent issue of *Action,* published in California, Reuel Lemmons said: "We must accept the fact that there can be spiritual unity among brethren even though they may disagree over many things. Even different concepts that arise because of different interpretations of Scripture are not enough to destroy the unity of the faith." This is in accord with what our people stood for in the early days, for they insisted that opinions cannot be imposed as tests of fellowship. This journal contends that the use or non-use of instrumental music is one of those "many things" upon which we may differ. Editor Lemmons has not yet, insofar as I know, made it clear whether he puts instrumental music into this category. If not, it would be interesting to see his list of "many things." If so, it would help in restoring fellowship with our Christian Church brethren if he and others would make this point clear.

BOOK NOTES

Carl Ketcherside's *In the Beginning,* which may be his last book, is available at 4.10 postpaid. These articles, mostly on fellowship, were written back in 1957 and are some of Carl's most significant writing. We are pleased that this material, long out of print, is once again available.

Did you know that Werner von Braun, the father of our space exploration, said, "The grandeur of the cosmos serves to confirm my belief in the certainty of a Creator." His preface in *How Did It All Begin?, by* Harold Hill, is worth the price of the book, which takes a critical view of the claims of evolution. Especially for young people, it not only champions the cause of creation but puts the finger on man's fallen state and points to Jesus as the answer. Lively cartoons give zip to the points made. 2.50 postpaid.

We can send you the Pictorial New Testament on *Acts* for 9.95 postpaid. Following the NIV, every verse is given, and there is an appropriate drawing for every event described. For instance, Peter's vision in Acts 10 is illustrated with a sheet coming down out of heaven filled with "all kinds of four-footed animals, as well as reptiles of the earth and birds of the air." It is an exciting piece of work and ideal for anyone, especially the young. With this book in hand and your children at your side, they not only read what happened but they *see* it as well.

An unusually fine volume for children is *Stories from the Bible* as told by Sipke van der Land. The art work is superb and the stories, taken from both Testaments, have that up-to-date ring. In telling the story of the boy Samuel hearing the voice of God, for instance van der Land writes: "When you're a child, you believe almost everything people tell you about God. But when you grow older, you may begin to doubt. You may begin to wonder if it is really true . . . Samuel had this problem." The stories will hold the interest of most children. 13.95 postpaid.